A Sudden and Cloudy MESSENGER,

With Glimpses of great joy to the *Israel of GOD.*

Declaring the haſtning of that day of the Reſurrection of the Lord JESUS in his Saints, tending to a deliverance from ſpiritual and temporal Captivity, but much ſorrow, woe, and calamity, to the Lords, and his peoples Enemies in *England.*

Preſented eſpecially, to the waiters for this day of the Lord, to the gathered Churches, Parliament, Army, City of *London*, and Miniſters of *England.*

A Spark from the Altar, or a Beame of the Light of God, declaring the ſcattering of the gathered Churches in *England.*

A voice out of Cloudy Diſcoveries to the Army.

A further warning to *London*, of the dreadful coming of the Lord God Almighty.

A voice to high and low, ſhewing what the determination of the Lord ſeems to be on this Laud.

A warning to awaken all the Idol Shepherds in *England*, otherwiſe called Miniſters, with friendly adviſe to thoſe in the Miniſtry, that have the true Spirituall life of Jeſus brought forth in them.

By a lover of peace and purity, though appearing ſo terrible and dreadfull. EDWARD ELLIS.

Gal. 1. 15. 16. 17. *When it pleaſed God to reveale his Son in me, that I might preach him among the heathen, immediatly I conferred not with fleſh and bloud, neither went I to them that were Apoſtles before me.*

Cant. 2. 11, 12. *Loe the winter is paſt, the rain is over and gone, the flowres appear on the earth; the time of the ſinging of birds is come, and the voice of the Turtle is heard in our land, the Figtree putteth forth her green figs, and the Vine with the tender grapes give a good ſmell. Ariſe my love, my fair one, and come away, untill the day break, and the ſhadows fly away.*

Cant. 3. 11. *Go forth O ye daughters of Zion, and behold King* Solomon *with the Crown, wherewith his Mother crowned him in the day of his Eſpouſals, and in the day of the gladneſſe of his heart.*

E. 124

London, Printed for the Author. 1649.



BRITISH MUSEUM

An Epistle to the Churches, Parliament, Army, City of *London*, and Ministers, so called, in ENGLAND.

CHurches, should I tell you of more Warres, Plagues, Famine, Staining of all Worldly Glory, shaking all Earthly Powers; you would, (it may be) beleeve me. But, if by a Beam of light, I tell you of the shaking and scattering of your Heaven, your Sumptuous and Glorious Building, the Churches gathered: You say, This is a hard saying, who can heare it; *but surely it will be done, whether you beleeve it, or no. But, heare a word more, I told you my Spark of light was well nigh spent, its now suppli'd, or anointed with fresh oyle: mistake me not, my design is not presently, if I could, to take you off those wayes wherein you are, or may be profitable in building up one another in your most holy faith, so long as there is* Lambs, smoaking flax, or bruised reeds, or babes in Christ *among you, there is need of your helping one another, till power from on high be brought forth in a more immediate way to do it, which shall be in the time appointed by the Father. The end of that which is declared unto you, is to prove you are not of so long continuance as many of you imagine.*

Honourable Parliament of England, *who are managing the great Affairs of this tottering Kingdom, you are now higher than you were: I have nothing against it, but there is one higher than you, the Lord of Hosts, who has his designs in the midst of yours. In this small volume, written by a glimse of his light, you may take a small view and sight of his footsteps, that are, and will be upon this Kingdome, even the overturning all worldly powers, and Governments, that His may be set up, whose right all Government is, the Lord Jesus, which is more pure, and spirituall, than any is yet in the world; to which, if you, or others, shall act subserviently, you may flourish; if not, expect yours, or their designs frustrated, or broken, that tend to Exaltation. This Kingdome, to whom you ought to be as Fathers, how many Stormes*

him past through it, and been upon it? All's pretty quiet now, and they begin to strengthen, and settle all, almost exalting themselves, as though all evill were past, though not a whit bettered by those judgments that have been already. But behold, that line of desolution that is spread over this Land, to lay its Excellencie yet more lower: I wish you would lay it to heart, and tremble before the Lord; put off, and lay by your brave Ornaments, within, and without, that the Lord may know what to doe unto you. Could I command as many drops of blood, as teares have fallen from mine eies, or sighs from within, as have been in beholding the miseries hang over this Kingdome: I would write unto you in a more scarlet die. If you will read this Book, you shall find nothing but joy and gladnesse proclaimed to the Israel *of God, and that the day of their Redemption drawes nigh; but lamentation, mourning, and woe, to the wicked, be they high or low, rich or poor, noble or ignoble; those in power, or not in power, I can proclaim nothing else; What it will cost me, I know not: Storms I have met with already, but they caused me not to desist from my work, but were as wind to the fire, which makes it flame the more, so long as God thought fit to imploy me.*

I have lived among divers Great Persons many years, a poor servant, and now come to this hard incounter with them, it seems harsh; but surely the strong Lord of Hoasts is before, he leads, he is Light, Life, and Strength, a strong Tower, a Buckler, and Shield, *to help me to beare stripes, if need be, and to avoid their scornes, although they should say, as* Eliab *to* David, 1 *Sam.* 17. 28. I know thy Pride, and the haughtinesse of thy Spirit. *Or as* Michal *to* David, 2 *Sam.* 6. 20, 21. *That* I have uncovered my selfe as one of the vaine fellowes, it is before, and at the command of the Lord: But I will yet be more vile then thus, *in this manner, if the Lord think fit, and* will be base in mine owne sight. *Plainnesse and truth is almost out of fashion, it was once otherwise,* Job 32. 21, 22. Let me not, I pray, accept any mans person, neither let me give Titles unto man. *For I know not to give flattering Titles,* in so doing my Maker would soon make me away. *Zech.* 8. 16. Speak you every man the truth to his neighbour. But,

Idle Shepherds, awake, call upon the Lord, come, you should be wise, if you read what is said concerning Powers, great ones,

ones, City and you. What will you do even like your brethren in former times, will you not? you know who smote Michaiah *on the cheek,* 1 Kin. 22. 24. and said, which way went the Spirit of the Lord from me to thee: *so* Amos 7. 10. *a Priest that ought to have been wiser, when a Heardsman comes with a true message from God, he like a deceiver sent to the King, saying,* Amos hath conspired against thee in the midst of the Land of Israel, the Land is not able to beare all his words, go saith he, flee the way into the Land of *Judah*, eat bread, and propheſie there. But propheſie not again at Bethel, for it is the Kings Chappel, and it is the Kings Court. *He might as well have said,* Amos, *this is no place to entertaine such Persons as shall Propheſie of Ruine, or Desolation, although commanded by God, if you will come hither and be welcome, you must speak pleasing things, propheſie of Wine and strong drink, and pleasures, such as are fit for great persons, propheſie flatteries, as* Ahabs *Prophets did,* 1 Kin. 22. 6. *and then thou shalt be entertained at Court, and with great ones as they were: it may be so now in our Land, flattering and deceitfull Priests that propheſie lies and pleasing things to the fancies of great persons may flouriſh, when as they that declare the truth of God to them, may go in danger of the losse of all outward injoyments, but they will say I am beside my buſineſſe, towards you O watchmen; therefore hearken, do not you like* Amaſiah *say, I have conspired against this Land, nor that it is not able to bear all my words, nor bid me Propheſie somewhere elſe, or of pleasinger things, they are the true sayings of God, would you have me cry Peace, when the Lord cryes trouble, and so be consumed for my pains, what the Lord hath spoken to me, that declare I to you; Oh you! say, Obſerve, what? he makes himſelf a Prophet, this is as Corist saith,* false Prophets shall ariſe and deceive many: *well, they shall so, take heed you be not akin to them: do you thinke I am guided by a deceiving spirit, come then, handle me, pry into me, try and search me by the Scriptures, I am willing to be tryed, but you want sight, Ile refer my ſelf to the judgement of those that have a clearer light then you, even the Saints: But secure* London, *what say you to me? what's your judgement concerning theſe sad things threatned against you, you have had many warnings from the Lord, by divers men, you haue taken little notice of them to believe them,*

would you believe one that should be raised from the grave to declare against you from the Lord? why? behold, he hath sent one with a message raised from the valley & shadow of death, from the powers of darknesse that were within him, even from the belly of hel. The floods compassed him about, his billowes and waves passed over him, he was even broken, and shattered in pieces; his strength of inward and outward man, was well nigh spent, as to his own view, and the view of others, laid aside as a vessel of no use, yet suddenly by an Almighty power, raised him like a Lion roaring for his prey: of a fearfull and faint heart made bold, of weak was made strong, to declare as sad a message elsewhere as to you, even with, and not minding the hazzard of life. Will then believe now, and turn to the Lord, whether you will hear, or whether you will forbear, know you have had a message, you shall be inexcusable.

As for you of the Army of Officers, and Souldiers, the least part of this small book concerns you, as you are Souldiers, but if you war against Heaven, you will be conquered, notwithstanding all your victories; the line of dissolution will reach you, you have been such, as have been made use of by God to work great outward salvation for Israel, that before was in, and under the hands of cruel, and unreasonable men, blessed be his great name for it, and the Lord reward your kindnesse and labours into your bosomes, with spirituall and temporall blessings. I know, you will many of you confesse, that you have seen much of the power of God with you, subduing your enemies, and that God hath shown much of his kindnesse to his poore Israel, as in giving them such deliverynce as at this day, they are so precious and dear in his sight, that he hath reproved and given men (I may say) to the slaughter for their sakes: but as if that were not enough he is following them with more excellent things, even the breakings forth of his own Glorie, in a more large manner, which you may see a glimpse of in this book: and what ever desolations shall come upon this Kingdome, through his fulnesse in them, they shall lift up their heads when others shall call to rocks and mountaines to cover them from that wrath which will be upon them. The Temple of the Lord Jesus is to be built, and exalted, yea, glorified with his own Glorie: the time and day growes on apace, though Israel it self knows not what to make of it, when Mo-

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ses walkt into Egypt, saying, Let Israel go, *though there were great combustions amongst the Egyptians*, and Israel hearkened not to the voice of Moses for anguish of spirit, and cruel bondage, and Moses was troubled, and much discouraged in his work, complaining to the Lord, that Israel would not hearken to his message, *Exod.* 6. 9. 12. *Yet it presages Israels deliverance is nigh at hand, Israel is in boudage now, and hath been a long time, and for the Lord to snatch poore persons out of the fire, and cause them to walk up and down in the middest of great ones, as hath been done through the strength of God in* Cambridge-Shire, *and now in this Citie: the great ones must know Israel must be delivered out of Captivitie and Bondage spirituall, and temporall: let the world and Israel too think what they will, of a truth, God is hastning with the breakings forth of some great spirituall Glory.*

Where your Scouts were met formerly, it argued your army was near, the Lord sending his Scouts or fore-runners, crying, the Lord is come, and coming; it presages he is at hand, if the Lord send watchmen, that shall lift up their voyce like singers, and call upon the waste places of Jerusalem, to break forth into joy, and sing together, and say to Zion, thy God raigneth, and the Lord will bring back their captivity, *read* Isa. 52. 7. 8, 9. *and tell me what you think.*

This the Lord hath done of late in England, *and does still, though they be accounted mad men, men wondred at, scoft at, as* Neh. 4. 2. What do these feeble Jews? will they fortifie themselves? will they sacrifice? will they make an end in a day? *Scoffers, hearken,* Israel *must sacrifice otherwise than they have done; the spirituall Temple of Jesus must be built: We care not, though for walls, bulwarks, or Armies for this work; God is all this to the building of this Temple,* Isa. 26. 1. Zech. 9. 8. *Nay hearken,* The Lord himselfe will be the alone Erecter and Exalter of it, *Zech.* 16. 12. 13. Not by might, or by power, but of the Spirit of the Lord of Hoasts, *Zech.* 4. 6. *The Lord will be the Glory of it also, its now but the day of small things, there's many powers of darknesse to hinder the breaking forth of this Glory. But, who are you, O great mountaines, before the breakings forth of the Lord Jesus? You shall become a plain, he shall be brought forth in despight of you, and there shall be shoutings, crying,* Grace, Grace:

Grace unto Him. Be silent, O all Flesh, before the Lord, for he is rising out of the habitation of his Holinesse. *The Fountaine yet maintaines life, therefore O spirituall* Israel, *doe you search the Scriptures whether these things be so, or no, like those,* Acts 17. *And do not lightly cast these precious Declarations to you, away, till you have carefully examined these things, and consider what these voices meane.*

O Israel, *consider, is here another Gospel? the breakings forth of another Spirit? another faith, or new propheſies? Or, is here not a taſt of the promiſes, propheſies, and words of the Prophets of old, and Apoſtles of our Lord Jeſus Ghriſt? I ſpeak as to wiſe men, judge what I ſay, and with* Mary, ponder theſe things in your hearts. *The God of wiſedome be your light in judging: Its the deſire of him, who could willingly ſpend, and be ſpent, (if the Father thinks fit) for the furtherance of your Conſolation and Joy; who is*

BRITISH MUSEUM

The unworthieſt of all Saints,

EDVVARD ELLIS.

A

A Spark from the Altar:

OR,

A Beam of the Light of God.

Declaring the Scattering of the gathered Churches in England, *before the consummation of all things. Or, The End of the World, tending to a Discovery, or Separation, betweene the Righteous and the Wicked; which shall be done by the Lords comming to his Temple: At which day, the Saints shall enjoy a more cleare Sight of their Fathers Glory, than now they doe.*

CHurches, Harken; I know you will startle at thi Cloudy Messenger, with a Sparke from the Altars or a Beame of the Light of God, scattering yours, which seems to be as a full Sun.

Many of you glory much in your Priviledges, as if the Lord were no where in his manifestations of Light, and Love, but among you; So did the *Jewes, Jer. 7. The Temple of the Lord, the Temple of the Lord.*

Many of you thinke your selves very well, and rich; I should not meddle to impoverish, or strip you of your Glory, were I not certaine I am under the teachings, and subservient to the designe of my Father.

You have, many of you, like *Hannahs* Adversary, vext the soules of those that were not under your Formes, upraiding them with barrenneſſe, and unfruitfulneſſe, boasting of your owne. But consider, *Hannah* had an Husband, and being vext with her Adversary, cryed unto the Lord, he brought forth fruit out of her wombe, and she was a joyfull mother of children, when she that vext her, its possible, waxt feeble.

To spiritualize it; Those you have, and still vex, have an husband, the Lord Jesus; in him is their fruit found, which he will

bring

bring forth, and cause them to be fruitfull, and strong, when you may be weake, and feeble: Then shall they sing *Hannahs* Song of Joy, read it, 1 *Sam.* 2.

Therefore, talke no more so exceeding proudly, let not arrogancy come out of your mouthes; *For the Lord is a God of knowledge, by him actions are weighed, they that stumbled, are, and shall be girt with strength*, 1 Sam. 2. 4. Psal. 113. 7. 8. *He raiseth up the poore*, (even such as you despise) *out of the dust, and lifteth the needy out of the dunghill, that he may set him with Princes, even with the Princes of his people.*

But hearken still; Tell many of you of a spirituall Glory, thats contrary to yours; or a Land more excellent than yours; one may almost as soone make a blind man beleeve the Moone is made of cheese, (as saith the Proverb) as cause you to see this spirituall Land; *that is*, discoveries above, and contrary to yours.

I have been wandring a long time like *Noahs* Dove, as the Spies to search the Land, I have seene it afar off, behold a branch, or a cluster of its fruit, its a glorious land, only with pure, spirituall glory, the inhabitants are very wise, and strong, but with the wisedome and strength of the Lord of Hoasts, no need of any low, or inferiour light, but the pure light of God; no need of Teachers, to say, *Know the Lord*; no feare of Enemies, *The gates stand open.*

Its very pure, nothing but holinesse there; its very strong, *the Lord himselfe is walls and bulwarks.* There may be Dogs, and ravenous Beasts about it, they may attempt to storme it, but they shall soone be destroyed, *Rev.* 20. 9. This spirituall Land of *Canaan, is altogether glorious*: When the Lord has given me a more cleare view of it, if he thinkes fit, you shall heare of it.

But Churches, hearken: Many of you boast much of your strong Pillars, that will beare up your building to the end of all things almost, I mean those Scriptures that are so frequently brought to prove the continuance of your practise; but I spare you, considering the Disciples were ignorant to the Resurrection of Christ, though taught by him, living under his teaching of their measure. Yet hearken, theres a great deal of danger in your way, and practice, in retaining those Scriptures that make for you, in opposition,

position, and clear contradiction to many others. You boast much of them, to prove your way, if that be true which many of you hold out, if the light of God did not lead me, I might question the authority of them, which I doe not, but am rather confirmed in the excellency of them, or else not know what to make of them.

But Churches, hearken still: Because many of you are so confident, that I may not beat the aire, or speak at uncertainty, what will you say to those Scriptures that prove your desolution?

First, Consider those Scriptures that promise, and prophesie of the large measure of the fulnesse of God, the Saints shall be filled withall in the last daies, and then tell how long you thinke your building can stand, *Joel* 2. 28. *I will poure out my Spirit upon all Flesh, and your Sons and your Daughters shall Prophesie; your old men shall dreame dreames, and your young men shall see visions. And so, upon the servants, and upon the handmaids, in those dayes will I powre out my Spirit,* Zech. 12. 8. *In that day shall the Lord defend the inhabitants of* Jerusalem, *and he that is feeble among them at that day, shall be as* David, *and the house of* David *shall be as God, as the Angel of the Lord before them.* Zech. 10. 5. *And they shall be as mighty men, which tread downe their enemies in the mire of the streets; in the battle they shall fight, because the Lord is with them, and the Riders of horses shall be confounded.* Zech. 10. *Chap.* 7. *vers.* 12. *And they of* Ephraim, *shall be like a mighty man, and their heart shal rejoyce as through wine, yea their children shall see it, and be glad, their heart shall rejoyce in the Lord. And I will strengthen them in the Lord, and they shall walk up and downe in his name, saith the Lord.* Hearken, and observe Churches, the Strength spoken of here, is, because of the fulnesse of God he will fill his *Israel* with; me thinkes there is one prop of your building gone. But,

Hearken still, theres more behind, *Isa.* 60. 22. *A little one shal become a thousand, and a small one a strong Nation, I the Lord will hasten it.* In his time, *Isa.* 25. 7, 8. *He will destroy in this mountaine the face of the covering cast over all people, and the vaile that is spread over all Nations. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he taken away: The Lord hath spoken it.*

 Hearken

Hearken yet, *Zec.* 9.15. 16. 17. *The Lord of Hosts shall defend them; and they shall devoure and subdue with sling stones, and they shall drink and make a noyse as through wine, and they shall be filled like bowls, they shall be like a Crown lifted up, as an Ensigne upon his Land, corn shall make the young men chearfull, and new wine the maids.*

Churches harken, this mirth presages sadnesse to your building; doth it not appear to you weaker then it was, how ever, hearken, theres more yet, *Zach.* 14.8.21. *And it shall be in that day, that living waters shall go out from Ierusalem, half of them towards the former sea, and half of them toward the hinder sea, in Summer and in Winter shall it be, and there shall be no more the Canaanite in the house of the Lord.* Mic. 3.7. *And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in mount Sion, from hence forth, even for ever.* Isa. 33. *And the inhabitant shall not say, I am sick.* Rev. 21.1,2. *And there was no more sea; and I* John *saw the holy City coming down from God out of heaven, prepared as a Bride adorned for her husband.* All these Scriptures do clearly prove the abundance of grace, and spirituall glory the Saints shall have powred upon them, from that fulnesse of their head, the Lord Jesus. When this time comes, surely Churches, you will stagger like a drunken man. You that are not taken up into, and made partakers of this glory, you will not know what to do with your selves, youle be like him that cryed after his God.

Awaken your selves, and hearken still, and secondly consider those Scriptures that hold forth a dissolution of your Formes of worship, what if I should say Ordinances? as you converse in them. Remember it is but a Spark from the Altar, a beam of the light of God, that declares your dissolution: if your light be as a full Sun, sit still, and see through me; fall not upon me with harsh censures. What can a Spark, a beam of light see; but consider, for in that, *Rev.* 21. 22.23. *And the Street of the City was pure Gold, and as it were transparent glasse; and I saw no Temple therein: for the Lord God almighty and the Lamb are the Temple of it, and the City had no need of the Sunne, neither of the Moon to shine in it; for the Glory of God did lighten it, and the Lamb is the light thereof.*

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If this Scripture may be interpreted concerning the Glory of the Church on earth, as it may be compared with others, which cannot fully be done now with a beam of light: but if the Lord please, it may hereafter; but if it may be interpreted so as you cannot clearly deny, then what will become of your Churches which many expect shall even last near as long as Sunne and Moon endures.

Hearken still, *Ier.* 31.34. *And they shall teach no more every man his neighbour, and every man his brother, saying, know the Lord, for they shall all know me from the least of them unto the greatest of them, saith the Lord.* 1. Epist. John 2. 27. *But the annointing which you have received of him abideth in you, and ye need not that any man teach you, but as the same annointing teacheth you of all things, and is truth, and is no ly.* These Scriptures, I expect shall be fulfilled in the very letter of them, I conceive your quick apprehensions, in part, to quarrell against this, but Ile let you alone, till the Spark or beam of light be increast: Ile leave to your further consideration to confirm the scattering of you, *Rev.* 22.3.4.5. *Isa.* 60.19. 2 *Pet.* 1.19, and when you have considered these, and those quoted and set down before; tell truly what will become of that famous building many so much adore. I shall hardly heare, of the result of your thoughts, therefore know from a beam of the light of God, concerning your building, there will not be one stone left upon another. The house of your glorie will be left desolate.

But come now let us reason, I know you startle, and are affrighted at the Spirituall and heavenly voice of Christ, as the Disciples were when Christ spoke to them in a form they had not conversed with him in: so do you let the Spirituall voice of Jesus come amongst you, which tends to destroy your fleshly forms or knowledge: you are terrified, and affrighted, and cry out a Spirit, but a deceiving one: I grant you, it is abroad: the deceiving one may act very like the true breakings forth of the Spirit of God, take heed you be not offended at the truth, because error is abroad.

I certainly believe there are many choise spirits among you, to them I declare, my desire is not to force you out of your particular wayes of worship; but if you meet with the presence of the Lord, walk there, and I say unto you, as it was said to the

Disciples, *tarry at Ierusalem till you be endued with power from on high*, to arise from what you are: but in the mean time beware of passing such censures as usually comes from many that are of your Assemblies: you think, it is possible, you are very high in Principles, there be those that are higher: they will not despise you; if their highnesse be of God, it teaches no such thing, so far as they are acted by the true light of God, if they do, it is from the darknesse that is in them, do not you judge them.

Hearken still, and more which proves your scattering, or the dissolution of your practise, though many of you be glewd as close to it almost as your flesh to your bones: consider that Scripture, *Mal.* 3. the coming of the Lord Jesus to his Temple, as a devouring fire to burn and destroy the filthinesse that is in his Saints. The effects of his coming is to difference between the righteous and the wicked, between them that fear God, and them that fear him not: this Scripture reaches these last dayes, you are conversing one with another, with a great deal of comfort, because you are joyned together in an outward forme; but there will be found many false ones among you, when this day comes; and surely, then you will be shaken, and that day tend to your scattering, how you shall be gathered together, judge you,

Further, consider those Scriptures that propheſie of the shaking of heaven, and earth, and declare what will become of yours in that day, if you can, Farewel, the Spark from the Altar: the beam of light hath even spent it self; *for there shall be a day, that the watchmen upon the mount of Ephraim*, Jer. 31.6. *shall cry, arise, yea, and let us go up to Zion unto the Lord our God.* Micah 2. 10. *Arise, yea, and depart, for this is not your rest, because it is polluted.* Joh. 14.31. *Arise, let us go hence.* Cant. 6.10. *Who is he that looketh forth as the morning, fair as the Moon, clear as the Sunne, and terrible as an Army with banners.*

A Voice out of cloudy Discoveries to the Army.

HEarken, O Army, I was of you, I am with you still, and acknowledge that present power you injoy, to be that, the Lord of all Armies hath invested you with; you have been, and still in appearance

appearance are, instrumentally a wall of defence, to keepe *Israel* from the rage of malicious Enimies, through the good hand of our God, that hath been upon you, as you have fought for *Israel*, with your Swords in the Field; many of you being sprinkled with Blood: *Israel* hath wrestled with God for you in the Mount, like *Moses*, bedewed with teares; that one without another should not boast of victory, and that both might returne praise, singly to God; and the Lord of Hosts be made more glorious to either of you. What you have done this way was excellent and glorious in its season; the Lord thereby dying, as I may say, his, and your garments, with the blood of his own, and *Israels* Enemies: I cannot certainly determine, whether you shall conquer them any more so, or no; remember what the voyce is (*cloudy*) you have got many Victories, and Conquests by your Sword of steal: Will you suffer your selves now to be overcome by the Sword of the Spirit, the power of the Lord Jesus Christ? Surely this designe of the Lord is hastening apace, whereby he will overcome all his Enemies, in his Saints, by the power of his Spirit, which will be as great a plague and torment to high and low, in this Land, as these miseries by a bloudy and unnaturall warre; nay, surely greater when this day of the resurrection of the Lord comes in his Saints; which doubtlesse is hastning, they shall consume away while they stand on their feet, when as beheading and slaying in the Field, delivered them from their paine presently. As to this world, Its a wonder to consider, and observeable, that not a Dog should bark at *Israel*, when they marcht out of *Ægypt*, though at midnight: It will be as great a wonder, to see *Israel*, I mean, the beloved ones of the Lord, to march up and downe in *England*, in his strength, and majesty, and not a Dog, I mean wicked men, so called, *Revel.* 21. not able to bite, though bark they may, by reason of that consumption, and vexation of spirit, that shall be upon them.

Army, keep your Swords, and your Power, walking in wayes of Justice, and Righteousnesse; but you that are spirituall, mind, and hasten the comming of that day, wherein *Israel* shall have no need of Armies, to defend them from Enimies; the Lord in them will be strong enough to doe that; besides, he will be a wall of fire round about them, no need of Scouts, Sentenels, or Guards, the Lord will keepe it night and day; this glorious dayes a comming

ming of the Saints Exaltation, and ſafety, by the fulneſſe of Jeſus in them.

The Alarm's given, Trumpets ſound, Harolds proclaime it, The watchmen are ſet upon the watch-Tower, ſpie him neerer and neerer, tarry there long, no relief, as from men, yet not weary. Awake, awake, ſtand up *Iſrael* in the Army, when the Lord calls; but tarry till then, the world will yet rage, and be mad, but lets goe up at once, feare them not, their ſtrength is departed from them, the Lord of Hoaſts is on Iſraels ſide ſtill.

They ſay, they are ſtrong, wiſe, and rich: Its no ſuch thing, they have rejected the word of the Lord; they are weake, fooliſh, and poore, as to a ſpirituall underſtanding: But, were they as they ſay, the Battle's the Lords, he marches in the Van, He *ſounds the Trumpet, and will go before as whirlwinds of the South*; Zec. 9. Joel 2. he will alſo ſend a hornet before, *their hearts ſhall fail them, and melt away like water.* This Spirituall Army will be very great, mighty men all, when they are got together; no feare of fainting in their marches, for God is with them, and in his ſtrength ſhall they walk. You enemies of the Lord of Hoaſts in *England*, be you what you will, tremble, quake, and feare, *for this terrible day of the Lord of Hoaſts is comming apace.*

And you O Army, as you have been wiſe, and diligent, to learne, and find out the deſignes, and intended marches of your Enemies formerly; be wiſe now, and with double diligence, ſet your ſelves to know the deſignes, footſteps, and travellings of the Lord of Hoaſts, that are, and will be upon this Kingdom, and act ſubſervantly; carry on your deſignes in the light and wiſedome of God, he alone, and his Saints muſt be exalted in a ſpirituall power; to which, if you be ſubjected, you that are ſo, ſhall flouriſh; but ruination, and deſolation of thoſe that are not ſo at his comming: Its a voice, (but of a cloudy diſcovery) thats ſpoken to you.

The Meſſenger that writ this Book, ſudden, and cloudy, you muſt not expect clearneſſe, it concernes you, and others, to pry narrowly into, and ſearch the Scriptures, whether they be ſo, or no, then judge, not before. *Micah* 4. *Chap.* 3. 4. *Farewell.*

BRITISH MUSEUM

FINIS.

A further Warning to London *of the dreadfull coming of the Lord God Almighty.*

O *London*, in thee was I nouriſhed many years; for thy happineſſe I have ſuffered much, my blood had not been dear to me, ſo thou mighteſt have flouriſhed, and have been a City that the Lord would have taken pleaſure in; my bowells are yearning after thee, I muſt bear witneſſe againſt thee for all this; and how am I ſtraitened till it be accompliſhed; from the dayes of thy Fathers, thou haſt departed from the Lord: the Lord ſent his meſſengers in the midſt of thee to call thee to return to him, what uſage they had, thou, and many in the world knowſt to thy ſhame: your Fathers, where are they? the Prophets, do they live for ever, but hath not the words of his ſervants taken hold on you?

The day of the Lords anger they ſpoke of, how hath it been accompliſhed on you, theſe years paſt, thou haſt, & art ſet on fire, yet thou knoweſt it not, you are conſuming, but lay it not to heart.

The Lord hath yet a farther controverſie with thee, becauſe thou art unmindfull of him, he brings forth his judgements morning by morning, but thou takeſt no ſhame, his judgements are in thee, and about thee, but thou learneſt not righteouſneſſe, nor beholdeſt the Majeſty of the Lord; his hand hath been, and is lifted up againſt thee; thou wilt not ſee, but thou ſhalt ſee, and be aſhamed for all thy abominations, (or confounded by the fury of the Lord.)

O *London*, conſider what plagues, what unſeaſonable weather, what want of bread hath been in thee in former years? but thou returneſt not to the Lord!

But behold, and tremble for fear, O *London*, that bloody war that was brought forth, not by the power of man, but from, and by the Lord of hoſts: how many thouſands of thy men are ſlain with the Sword, how are the widdows, and fatherleſſe increaſed in thee: how are thy riches exhauſted? what leading into captivity? what complaining in thy ſtreets?

How art thou forced to be servant to those that formerly thou wouldst have despised! (thou dost it now, but canst thou help thy self?) O *London*, what vexatiousnesse of Spirit hast thou? what a trembling heart is in the midst of thee? a great and sad consumption is upon you: But that which is the greatest plague of all, and declares a further consumption upon you, is, you are not bettered by the judgement of the Lord.

You are at peace in appearance now, and you think the bitternesse of death is over: but a deceived heart hath deceived you, *London*! I beseech you in the name of the Lord consider, the Lord hath yet a further cotroversie with you: *his hand is stretched out still*: thy sinnes remain: your spots are not the spots of the Lords people: but of rebellious Children that refuse to hear the rod, and who hath appointed it; you refuse to return, your pride testifies to your face, you will refrain turning to the Lord, and you will refrain turning away his anger. What people ever set themselves against the Lord, and prospered: how furiously hath the Lord marched up and down amongst us: how are his garments died in blood: not of the mean men onely, but of the mighty; thy mighty and thy honourable men are fallen in thy streets: yet his anger is not turned away.

London! mind that Thunderclap given to you of late: the Lord was there, it preaches to you, that unlesse you repent, you shall perish also.

London! in thee, & against thee is found the blood and cryes of poor saints, a cry of oppression, the cry of the poor unminded: a cry, yea, and a horrible cry of abomination, that hath, that still doth come up into the ears of the Lord of Hosts. *London*, is there no healing for you, are your wounds incurable? nothing but the blood of Jesus can wash you from your filthines, which to your shame you despise: What shall I say unto you, be instructed, lest the soul of God depart from you, and he take no pleasure in you: *London*, you are conquered and overcome in your power by men, that it cannot break forth to manage Warre against them: but your inward power that maintaines Warre against heaven is unsubdued, you are yet

found

found fighters against God: but he will be stronger then you: and overcome you by his strong power in despite of thee.

The Lord hath lain still a long time, and you thought he had forgotten, or forsaken the earth; but he is, and will rise more and more with fury in his face, to recompence wrath to his, and his peoples enemies: to make up his Iewells, and glorifie the house of his glory, that is, his Saints, whom you have so much despised, and trampled under foot, you have ruled, they must rule. You that have been, and still are enemies to the Lord, your best dayes are past, the dayes of Zions joyes are coming: the Lord must be King over all the earth, the Lord will come gloriously too, and in his Saints. You enemies to God make haste, you wicked generation, what you do, do quickly, the Lord is coming apace, with sorrow and mourning to you, but with joy and gladnesse to his Israel. How will you like it wordlings? to see the Saints rule 'twill vex you, but you cannot help it: they must be the head, you the tail, the Lord Iesus will reigne in them, you must be spoiled, *Isa.* 32. *Behold a King shall reigne in Righteousnesse, and Princes shall rule in Judgement.* Ezek. 39.10. *And they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord.*

How will you like this you stout spirits, to see the Saints spoil you, and you to be their servants, and come bowing to them, *Is.*60.14. *The sonnes of them that afflicted thee shall come bending unto thee, they that despise thee shall bow themselves down at the soles of thy feet*: the Lord will manifest himself so in his Saints, and he hath begun it already, that the proudest of you, if you will not honour and exalt them, woe unto you. *Isa.*60.12. *The nation and kingdome that will not serve thee shal perish: yea, those Nations shall be utterly wasted.*

As you tender (O *London*) your own happinesse and welfare, repent of your despising the Saints, and take heed of offending them hereafter, the Lord hath, and will reprove Kings and great ones for their sakes. But *London* thou boastest of thy Religious enjoyments, thy prayers and fastings; and because of these, you cry as those in *Micah* 3.11. and are like them, *Yet lean upon the Lord, and say, is not the Lord among us, no evill can come upon us*: be not deceived, so did the Israelites many years, *Zec.*7. *And yet the Lord took no pleasure in them.*

it is possible, he takes as little in you. You will say, are all our dayes of fasting in vain. Hear you that are enemies to God, he takes as little delight in your Sacrifices, as in those, *Isa.*63.3.

London, thou thinkest there be those in thee, that God hears their prayers; it is true, that God hears the prayers of the Saints, but you shall have but little benefit by it, that warre against heaven, they have praied much for the prevention of spilling that blood that hath been spilt, and for the avoyding those Iudgements they saw hang over this Land: but you see they could not prevail, their praiers returned into their own bosomes: they pray now much, but it is for the breaking forth of a spirituall glorie: a vexation to you, O Rebellious people: you shall (it is possible) see it, but not tast thereof; *London*, consider thy condition, the Bridegroom is coming, he yet intreats thee to return, if thou wilt not, he will send plagues upon you, till he hath consumed thee; and leave a poore people, and afflicted, and they shall fear, and praise the name of the Lord, which you refuse to doe. Heare this from the Lord by the unworthiest of men,

Edward Ellis.

Amos 7.14. *I was no Prophet, neither was I a Prophets son, but I was an herdman, and a gatherer of Sickamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, go prophesie unto my people Israel.*

Isa.21.10. *That which I have heard of the Lord of Hosts, the God of Israel, have I declared unto you*, I was bowed down at the hearing of it, I was dismayed at the seeing of it.

Isa. 28.11.13. *For with stammering lips, and another tongue will he speak to this people, that they might go, and fall backward, and be broken, and snared, and taken*, Ezek. 2.5. *Yet shall they know there hath been a Prophet among them.*

Isa.52.8.9.10. *Thy watchmen shall lift up their voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion, break forth into joy, sing together you waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem: The Lord hath made bare his holy arme in the eyes of the nations, and all the ends of the earth shall see the salvation of our God.*

FINIS.

A voice to high and low, shewing what the determination of the Lord seemes to be on this Land.

High & low, hearken, the Lord of Hosts is come, and stil coming, his decree is like that of *Nebuchadnezzar*, Dan. 3. 29. *I make a Decree, that every people, nation, and language, which speak any thing amisse against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their house shall be made a dunghill*: this is the determination of God upon all those that shall speak, or act, any thing amisse against the God of Israel, unlesse they repent; and that which the Lord hath begun already to do, he hath, and is still a making good, that Prophesie, *Isa.* 24. Read it, O *England*, to thy sorrow, who wouldest have emptied this Land of the Saints, and destroyed them, now thou art near destruction thy self, the day of the Lord is come against all those powers, that were as Cedars, as Oaks, as high mountaines, he hath powred contempt upon Princes, *Psal* 107. *and caused them to wander in the wildernesse, where there is no way*, and that promise is now fulfilled. It shall come to passe, *Isa.* 24. 21. *that the Lord shall punish the host of the high ones that are on high, and the Kings of the earth upon the earth*, Isa. 23. 9. *The Lord of hosts hath purposed it to stain the pride of all glory, and to bring into contempt all the honourable upon the earth.* This he hath done already very much. You present powers that have been as a rod, and staffe in Gods hand for the accomplishing of his designe, tremble, and fear, and avoid walking in their steps: think not your power so strong, that it cannot be moved, for that strong God which overturned those powers that were before you, is able, and will most certainly dash you in pieces, if you shall walk in their steps of oppression and violence, *Psalm* 75. 5. *Lift not up your horn on high, speak not with a stiffe neck: for promotion cometh neither from the East, nor from the West, but God is the Judge, he putteth down one, and setteth up another.* If you will honour God, he will honour you; if not, you shall be lightly esteemed, both of God, and his Saints, for they are looking for a spirituall glorie and

fower; and will esteem of you, as you act by the breakings orth of a spirituall light in you.

You corrupted ones of what degree soever; how have you despis'd the poor Saints, and scornd the excellent of the Earth? Now is God lifted up, now is he exalted, and they shall despise you, *Howle you great ones*, what a sad day, by the light of God, doe I see comming upon you; your Glory is gone, the Saints shall see through you now, by the light of the Father. You painted Sepulchers, what ever you are, if you will not exalt the Lord Jesus, they'l esteeme of you no more, than the mire in the streets: many of them have esteemed of you, and hath got their bread with sorrow of heart among you, because of that abundance of vanity that was in you, and that darkneſſe that was in their own spirits; they durst not speake to you for feare of your power; their Father will fill them with his own glory, then shall they not fear your faces.

You Great ones that have, and yet doe, oppresse the Saints; put off your brave Ornaments, and mourne, for the day of your joy is much spent, vexation and disquiet of heart you must have, but *Israel* joy and gladneſſe.

The Saints deliverance must be in the destruction of their inward and outward enemies; you enemies of the Lord in *England*, consider, turn to the Lord speedily; the door of mercy is seemingly yet open, it may be soon shut; you will cry for pitty then, but there shall be none; but as you have rejoyced at the sorrowes of the godly, so shall they rejoyce in yours. *Zion heard and was glad, and the Daughters of Judah rejoyced because of thy Judgements, O Lord*, Psal. 107. 42.

When God is pouring contempt on Princes, on the great ones of the Earth, the Righteous shall see it and rejoyce. You Enemies of the Lord, be you great men, or others, read in the *Revelations*, what Songs the Saints shall sing, its your doom, and day of sorrow.

The day of the Lord is come, O *England!* a day of wrath and fury, a Consumption is in this Land; many sorrowes already, more behind: yea, such a day as yet, was never upon it. *Alas, for that day is great, so that none is like it*, Jer. 30. 7.

I have heard a voyce of trembling, of fear, and not of peace: Wherefore doe we see every man with his hand on his loynes, as

a woman

a woman in travell: all faces are turned into paleneſſe; the Foules of the Air knowes the time of their comming, but thou, O *England*, knoweſt not the comming of the Lord, it preſages more ruine to thee.

The day of the Lord makes haſte, wherein he alone muſt be exalted in his own pure ſtrength and wiſedome. Rulers take heed you act in the pure wiſedome of God; all your fleſhly wiſedome muſt be deſtroyed, and the deſignes it thinks to effect will be fruſtrated, to your ſorrow and griefe, that are not ſpirituall.

The day is come, the Lord marches on ſtill, wherein he hath, and will ſift, and fanne thee, O *England*! you ſee how the Lord hath diſcovered your ſpirits, one to another. Parliament, conſider this, you ſeem to be more pure then others; there's droſſie and chaffie ſpirits amongſt you; ſurely the Lord will ſearch you yet more. Take heed the next diſcovery be not by the breaking forth of a ſpirituall glory and power, in thoſe that are upright amongſt you: ſurely the Lords ſeparating day's at hand, to divide between Sheep and Goats, who are yet ſo mingled, that nothing but the pure light of God can diſcover.

O *England*! this will not be one of the leaſt of thy plagues, that are comming upon thee: you ſeem to be like thoſe *Mal.* 3. deſiring delighting in, and longing for the comming of Jeſus to his Temple. He makes haſte, but who may abide his comming? He comes like a Refiners Fire, and Fullers Sope, to take away that filthineſſe that is in his Saints; then ſhall they return, and diſcern between the Righteous and the Wicked: and what a ſad day this will be to thee, O *England* judge.

The day of the Lord is come, and haſtens greatly for thee O *Iſrael*! for thee O captive Daughter, *Zion*, who lyeſt in the duſt among the pots in the valley and ſhadow of death; how doeſt thou mourn, by reaſon of the oppreſſors within and without thee, thou feareſt continually, there is none to guid, or comfort thee, almoſt amongſt thy friends; thou art drunk, yet not with Wine, but with the fury of the Lord; thou fainteſt as thou travaileſt up and down; thou art as a wild Bull in a Net, the more thou ſtriveſt to get out of thy miſery, the more thou art intangled: thou proſtrateſt thy ſelfe to thy Enemies, that ſay, bow down that we may goe over thee: and how have they darkned

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the breaking forth of thy spirituall glory? thou chaste Spouse, how many looks hast thou for thy deare Husband, for the Resurrection of the Lord Jesus in thee, why he is risen, and hath appeared to some already? The words will seem to thee as Tales, thou beleevest them not; yet say not, how can this thing be? though it be marveilous in thy sight. O sad soule consider, Is any thing too hard for God? he will worke, and who shall let him, if he say, take away thy filthy garments, they are gone; be full, thou art full, he will fill thee with his own presence, then shall the enemy be thrust out, and the spoilers spoild: *The dayes of thy mourning shall have an end; deliver thy self, O* Zion, *that dwelleth with the Daughter of* Babylon, *the Lord will contend with those that have vext thee, they shall be consumed by the brightnesse of his appearing; thou shalt rejoyce according to the dayes of thy mourning.* How hath thy King, O *Zion*, cast down thine enemies in this Kingdome? he will goe on, and thou shalt rejoyce, when the world shall howle for sorrow, *Isa.* 65. 13. 14. 15. Read thy glory also in the 60. of *Isa. The Sonne of Righteousnesse will arise with healing in his wings*, and cure thee of all thy diseases; and as thou hast been the shame of this Kingdome, thou shalt be the glory of it; the Lord will hasten to you all, O *Israel* in his time.

Come Lord Jesus, come quickly.

Surely his salvation is nigh them that feare him, that glory may dwel in our Land, Psal. 85.

Only with thine eyes shalt thou behold and see, the reward of the wicked, Psal. 91. 8.

As we have heard, so have we seene in the City of the Lord of Hosts, in the City of our God, God will establish it for ever Psal. 48.

A Warning, to awaken all the idle Shepherds, (otherwise called Ministers) in England, *with friendly advice to those who are in the Ministry, who have the true Spiritual Life of Jesus brought forth in them.*

WAtchmen, where are you? What, asleep? Where's your Flock? Awake, and heare the Lords controver-

sie

ſe with you: You have fed your ſelves, and not the Flock; you have fought your ſelves, and not them: You have been cruell, in rejecting, and ſcattering them. And now behold, the Lord is, and will be cruell, ſcattering, and rejecting you: You howl and cry already, becauſe no man will buy your wares. Yee Merchants of *Babylon*, did you thinke it poſſible, ſo great judgments ſhould have come upon you in ſo little time? Alas for you, you blind guids, how doe you travaile up and downe in ſorrow, and yet more is your portion ſtill? How will you live? The Lord will take of his Saints which you have deſpiſed, for Prieſts, and Levites. Do not you ſee how they are increaſed already? They were but as a cloud of a hand breadth, and now they are almoſt ſpread over the Land. Are they not as a great Army? Not of Locuſts, as you thinke; but the Servants of the moſt High God, in whom he will ſo appeare, that you ſhall be fill'd with madneſſe, and vexation of Spirit, by reaſon of the brightneſſe of the Lords comming in them, which Glory, unleſſe you returne unto the Lord, you ſhall not taſte of. You think you are rich, and wiſe, and ſee more than they. Well, Watchmen, what doe you ſee? Doe you ſee men like trees? Does the light appeare to you to be neither cleare nor darke? Are you brought into a Wilderneſs, not in temporall, but ſpirituall things? You will ſay, no, this is new light, and hereſie. Therefore, hearken, and know, you wicked Paſtors, your light is darkneſſe, and you retaine it, in oppoſition to further breakings forth of the Lord Jeſus. *Woe unto you, woe unto you, that call light darkneſſe, and darkneſſe light.* Watchmen, *The morning is come, and yet commeth, and alſo the night, if you will enquire, enquire.* Returne, come, its night, and Watchmen, what thinke you of it? You are ignorant. Therefore, conſider *Micah* 3. 5. 6. Where the Lord declares againſt falſe Prophets. You are their Brethren, their judgments yours. *Night ſhall be unto you, that you ſhall not have a Viſion; and it ſhall be dark unto you, that you ſhall not devine. And the Sun ſhall goe down over the Prophets, and the day ſhall be dark over them. Then ſhall the Seers be aſhamed, and the Deviners confounded: Yea, they ſhall cover their lips, for there is no anſwer of God.* This is your plague from the Lord at this day you careleſſe Shepherds, the Sunne is ſet upon you; this glorious and bright day

of the Lord is darke over you; the breakings forth of the Sunne of Righteousnes is upon the Saints, it will break forth to a perfect day. Light, Life, and Glory, is among the Israel of God; but darkness and obscurity among you. But you'l say, you are Ministers of the Gospel, and light is amongst you: So were the Scribes and Pharisees Teachers in *Israel*, as well as you in *England*. They could declare to *Herod*, the place where Christ should be borne. But when he was born, and those poor despised, and ignorant persons, to proclaime his Glory in the World, who greater Enemies to him than they. Hearken, you that have, and would pretend to be our Leaders, have not many of you acknowledged, and preacht something of glorious times which were to come, even the comming of the Lord Jesus in Spirit. Why, behold, he is come, and still comming in his Spirituall Glorie; but the persons he hath appeared to, are so mean, and poore; so sinfull, and unworthy; that you, (O ignorant Watchmen) and thousands more in the Kingdome, are offended, and stumble, even to the ruine of your poore soules, unless you repent.

Hearken, you know who could tell where Christ was borne in the Flesh, the Shepheards: The place where he was laid, in the Manger. Watchmen, would you know the place, or the persons, in whom the Lord Jesus will be born, or bring forth himselfe gloriously in, its possible, in the vilest, and unworthiest of men, that you should stumble; and the riches of his mercy exalted towards them: *They will love much, because much was forgiven them.* But take notice, the breakings forth of this Glory, gives no liberty, but destroyes, and consumes the filthiness of their natures, who are partakers of it. Would you hear of the Spirituall Glorie, and Excellencie of the Lord Jesus? Goe to the Plough-men, to the Shops, to the Souldiery, and many other places, and there you may find those that can declare much of it to you: But you will goe neer to perish before you will doe so, therefore you lie down in darkness.

You careless Guides, the Lord is angry with you: How many poor souls has been lost, whom you pretended to be Watchmen to, and you never gave them warning of their danger, but even luld them asleep: You walk in lies: You have, and doe, strengthen the hands of evill doers, that they returne not from

their

their wickednes. You deserve to perish for them; the Cry of the poore oppressed Husbandman is against you, whom you have defrauded, by requiring part of their increase, not minding their precious soules for it, like greedy and cruell dogs as you are, read *Isa.* 56. 11. and *Phil.* 3. 2. You may say, the State gives it you, let them looke it be not laid to their charge. The true Ministers of Christ, in former time, never required the Magistrate to enact Lawes to constrain people to maintaine them; nor did they make such a trade of Preaching as you doe, to sell the word of God as men sell beasts. You ignorant and beastly Watchmen, those whom you have sheltred your selves so much under, might as lawfully make a Law, to drive you from the Pulpit, to the plough, or dig the ground, and as just it would be.

Watchmen, come, are you for Peace? You'l say, with all your hearts, never good daies since we have had such divisions. But Hypocrites, hearken, they that put not into your mouthes, you prepared Warre against them. But remember, how many yeares is it since *Israels* troubles were? How did you help them forward? How did you rejoice in their afflictions? Now is, and shall be the time of your woe and calamitie; they shall help forward, and rejoyce in yours; yea, they shall give you a double portion of sorrow.

Hearken still: You wait for a day to Reigne as you have done: You'l pay these Preachers their wags then, will you not? But stay, you may be deceiv'd, the Lord does not bring forth children for the Slaughter: Know it, ye ravenous wolves; if you wait for it, you may starve before that day come: I know you are hungrie, and thirstie, after the bodies and bloud of the Saints, like your Fore-runner, *Bonner*, of whose Tribe you are: Would you be content to satisfie your hungry appetites on him that is writing to you; if my Father thinks fit, and gives me life and strength, you shall. But hearken,

Watchmen, be instructed, be wise in time, meedle no more with the Saints, you will but trouble and molest your selves, and yet not conquer them. Behold what you have pul'd upon your heads, by medling with them in former yeares, the same you shall meet with still. Read *Zech.* 12. *I will make Jerusalem a Cap of trembling unto all the people round about, when they shall be in the Siege against it: The Lord will make his*

people like a harth of fire among the Wood, like a torch of fire in the Sheafe, and they shall devoure all the people round about. But againe; *In that day will I make Jerusalem a burthensome stone for all people, all that burthen themselves with it shall be cut in pieces, though all the people of the Earth were gathered together against it.* Therefore, be you quiet, and be content, if the Lord of Hoasts think fit, and be their servants, though it be to hew their wood, and draw their water; and if you will yet preach, preach this, that the Kingdome is to be given to the Saints of the most High God, and that the Lord has, and will, reprove, and destroy, the great ones of the Kingdome for their sakes, if they will yet oppose, and labour to destroy the breakings forth of God in them.

Watchmen, heare yet, the day of the Lord hastens greatly upon us, to staine, and bring downe all fleshly and worldly wisedome, and, out of its ruine, bring forth a pure and spirituall Glory in his Saints. There is a fountaine open for sinne, and for uncleanesse; *If you will repent of your abominations, and turne to the Lord, you may be washt, and made cleane*; If you will not, you are in hazard of perishing. Its the Counsell of God concerning you, O false and deceiving Prophets.

Jer. 23. 15. *Behold, I will feed them with wormwood, and make them drinke the water of gall: for, from the Prophets (of* England, it may be read*) is prophanenesse gone forth into all the Land.*

Zach. 13. *And it shall come to passe, that when any shall yet Propheſie, then his Father that begot him, shall say unto him, thou shalt not live, for thou speakest lies in the name of the Lord. And it shall come to passe, that the Prophets shall be ashamed every one of his Vision, when he hath propheſied; neither shall they wear a rough garment to deceive.*

Isa. 26. *They are dead, they shall not live; they are deceased, they shall not rise; their memory is, and shall perish.*

Psal. 120. *Then said they among the Heathen, the Lord hath done great things for them, the Lord hath done great things for us, whereof we are glad.* Zech. 11. 3. That is, *A voice of howling of the Shepherds, for their glory is spoiled.*

If the Lord had not been of our side, may Israel *say, they had swallowed us up.*

Friendly

Friendly advice to those Ministers that have the Spirituall life of Jesus brought forth in them.

Deare Friends.

I Hope you will not startle, or be offended at those harsh words spoken to those lazie Pastors, or punishments denounced against them: They are words of Scripture, or according to it; the punishments, such as are threatned by the Lord against such a Generation of men as they are; my desire is not to cast contempt upon you, but to incourage the lowest appearance of God in you, though you be but one of a hundred to those false Pastors. It has been so, what a company of false Prophets were there to one *Elijah*, 1 *Kings* 22.6. And surely, our Land may parallel *Jerusalem*, wherein is many false Teachers, for one that is true and faithfull: But the Lord knowes who are his, though men know not one from another.

Friends, The Lord Jesus most certainly is hasting with a glorious manifestation of himself, in, and for his Saints. My desire is not so much to teach you, but, as a friend, desire you to take heed you act nothing against him, which (its possible) you may doe, by reason of that darkneſſe that remaines in you unsubdued, and destroyed by light of God. The way he comes in, is, and will be contrary to the wisedome of flesh; its possible, you shall not have the first sight, or discovery of this Glory. The Resurrection of Jesus Christ out of the Grave, was made known to *Mary Magdalen*, out of whom Christ had cast many Devils, before the Disciples, and to two others unexpectedly in their journey: they declared, but the Disciples beleeved them not, their words seemed as tales: The Lord Jesus will have his Resurrection in the hearts of the Saints, and that such a one, as will cause a great Earth-quake in them, even to the destroying those powers of darkneſſe that shall striv to keep him down; and what if he shall thus so appear, and raise up himself, first in those that were as great sinners as *Mary Magdalen* was, and they shall declare this glad tidings, and proclaime this glory, that the Lord is risen, and will rise more and more in his Temple. Why should this offend you? May not he doe with his owne what he will? Give as much to a poore Prodigall, or more, than to you that have continued in your Fathers house? What if the unworthiest of men, yea, the last be first in this discoverie of Jesus; be not troubled, or offended at it, the Vision may speak in you, though it tarrie: wait for

it; and with *Abraham*, see this day, and rejoice, You will aske what day doe we speake of: Why, the day of *Israels* deliverance from the Spirituall bondage and captivitie wherein they lie, whose oppressors shall be destroyed by the brightnes of his appearing, a Glorie to be manifested in these last daies to the Saints. Read those Scriptures which say, *Sorrow and sighing shal fly away, all teares shall be wip't from their eyes: There shall be no more a* Canaanite *in the House of the Lord.* And those Prophesies that concerne these last daies, and you shall see glorious things spoken of *Sion*, the Citie of the Lord of Hosts, which some have a glimse of, and are earnestly longing for their breaking forth to a perfect day.

My Friends, I would not have you think, that I conceive the various transformations of the Devill, as an Angel of light, to be these glorious discoveries of Jesus: But its certaine, the Lords discoveries are amongst us, the Devill is so busie in acting like him. Take this as a rule from one that waits for clearer light, what ever Principle gives way to the Principles, Filthines, or Excellencie of our natures, is contrary to the pure light and nature of God. But our God will teach us to avoid their slights; they may come near, but shall not deceive the Elect.

Friends, Let me intreat you, not to be so much offended at Lay-mens Preaching, (as you call them) I have travail'd up and down formerly, and have seene you much against them; I am afraid there is a remainder of that Spirit still. *Moses* was not angry (though a great Prophet) when some would prophesie in the Camp, but honestlie said, *I would all the Lords people were Prophets.* When the Disciples saw some casting out Devils, and followed not them, they forbad them: Christ hearing it, very meekly replies, *forbid them not*; of a truth, there is a more clear sight and enjoyment of spirituall things among them, than with you. But I spare you, chusing rather to go backward, covering your infirmities, than forward, to lay them open. Yet, *my Friends*, if it be possible, let me beg one thing at your hands, even for the Lord Jesus Christ sake: Consider the poore husbandmen, who suffer much by your way of maintenance. What if you should Preach the Gospel, and trust God for a living? The Apostles did so, the people were as cruell to them, as these can be to you, yet they lived in the world, should not you? Mistake me not, I think you ought to live on the Ministrie, if you be truly called

thereto

thereto by God, But your barganing with people, so much you will have, or not preach, is a practise I understand not, if you do by the pure light of God, it is well.

Friends, the Bridegroom is coming, mind his beloved ones you meet withall of it: he comes as a thief in the night, Blessed are they that wait for him. Come Lord Jesus, come quickly: and let those that love his appearing say *Amen*. Finis.

Cant. 2. ver. 8. *The voice of my beloved, behold, he cometh leaping over the mountaines, skipping upon the hills: I sate under his shadow with great delight, and his fruit was sweet to my taste.*

Be thou like a young Roe, or young Hart upon the mountains of Bether, or of *Division*, as you may read it.

Cant. 8. *Who is this that cometh up from the Wildernesse leaning upon her Beloved?* Psal. 8. *What is man that thou art mindfull of him, and the sonne of man that thou visiteſt him.*

An apology to the true Israel of GOD.

MY dear Friends, you have been very precious in my sight, formerly, though I, a poore weak creature, have wanted power so to walk as to adorn the glorious gospel of Jesus Christ, which hath caused me where I have loved, scarce to own God or you, for fear of bringing contempt, and despising to both; no injoyment satisfying me, but even to be declared the Son of God with power, as Christ was, which yet I wait for more, and more, God hath disposed of me now a little to bring my self forth by writing: the words used to great ones, to idle Shepherds, to many in the gathered Churches, may seem harsh to you, and grieve your spirits, thinking them to be contrary to the meekneſſe & gentleneſſe of Iesus Christ, and so be grieved and made sad; but shall I adde Sorrow to you, now my bowells are most yearning over you, and not able to speak any thing against you, but all I can for you, In blessings spirituall and temporall, to prevent your grief if it be possible; consider first, what is judged here of such a Generation, as have been, and are enemies to God, its in the wombe with you, its here brought forth: you had by the light of Christ spelt it, heres onely the pronounciation of the word.

Secondly,

Secondly, consider Iesus Christ is the Lion of the Tribe of Iudah, as well as the Lamb slain from the beginning, both these he used on earth, he was meek, gentle, not quenching smoaking Flax, nor breaking broken Reeds, yet was able to appeare otherwise, if need were, as you may see in Mat. 23. which life he doth, and will bring forth in his Saints.

Thirdly, those raised expressions, and actions the Saints used, and shall act, did not, nor shall arise from a power or principall of darkenesse, but from the power and purity of God in them, read 2. Kings 3.4. Acts 13.10. Psal. 149.6,7,8,9. 1 Cor. 6,23. Rev. 18.6.7.

Israel, I believe the Saints shall be more terrible to the world then ever they have been, and reward them according to their works, not in, nor by a base power, but a pure one, rule, judge, inflict punishments, they shall, but in righteousnesse and judgement, whereas the world hath ruled over, judged, and inflicted punishments on Israel by a fleshly, and fleshly power, and principle, which the time is coming, and who knows how soon, but such a power then, shall not be found in Israel, but destroyed by the exaltation of Iesus in them.

Fourthly consider, hath not this generation of men spoken so too, here as Goliah, despisers of the host of Israel, not because they were filthy, but for the breaking forth of some Beams of the glorious Sun, and thereby defied God himself, most certainly he hath and will defie them more and more, and that the breaking forth of himself in his people, in this I have endevoured to remove that sight of trouble I saw might befall your spirits. And Israel through the goodnesse of God, you may in this book see a glimpse of a feast prepared for Israel, some have had a taste of it, how soon you may, I know not, see it, long for it, and rejoyce as Abraham, you say I may do it, and not taste of it my self, well you have been, and still are precious in my sight, the Lord doe with me as seemeth good in his sight, let me have your prayers, for I am unworthy of mercie,

Edward Ellis.

MVSEVM BRITANNICVM

FINIS.